הסיי - Sayi

The Voice That Is No Voice

צדוק בן אהרן

Sayi: The Voice That Is No Voice

The Mystical Voice Before the Sound

"וְקוֹלוֹ לֹא יִשָּׁמַע" –

“…but His voice will not be heard.”

(Shemot 3, not literal – cf. also Tehillim 19:4)
The world begins with a sound – and yet the sound is not the beginning.
In the beginning was not the word, but the silence that brought forth the word.
This Midrash volume bears the title סיי – a word that is not spoken, but sensed, felt, trembled.
It appears nowhere in the Bible – and yet it is present in every prophetic word.
For סיי is the impulse before a sound is born.
The shadow of a thought before it shapes into letters.
The echo of the Divine that pierces through silence.

In classical Midrash we read of the Bat Kol – a daughter-voice, a faint echo.
But סיי is earlier still, and quieter still:
סיי הוא הקול שלפני הקול.
Sayi is the voice before the voice.

In this volume we encounter four prophets – Avraham, Shmu’el, Moshe, and Yechezkel – each standing at the threshold between silence and speech.
None of them hears a word alone, but something else – the “Sayi.”

This Sayi is no coincidence.
It stands for one of the deepest concepts of mystical tradition:

- The undefinable moment of divine communication
- The pre-verbal knowledge that startles the prophet
- The murmur no ear hears, but a soul is shaken by

The Midrashim of this volume are new creations in classical style,
rooted in Talmud, Midrash, Zohar, Kabbalah –
but also in modern poetry, experience, and silence.
They do not wish to explain – but to let one hear.
Not to teach – but to invite to listen.

מדרש א : אברהם – הסיי שבלך־לך

Midrasch I: Avraham

The Sayi in "Lech Lecha"

In the middle of the night, before it was said to
Avraham: Lech Lecha,
there was a Sayi.
No angel appeared to him,
no Shekhinah in the midst of fire,
but an inner stirring, which is neither voice nor vision.
Avraham said:
What is this that I feel, yet none speaks?
Who knocks on the doors of my soul and has no hand?
And the Sayi was so deep,
that Avraham looked to the heavens -
and they fell silent.

Then came the opening for revelation:
And HaShem said to Avraham: Lech Lecha…
And Avraham went, and the heart whispered
the Sayi within him,
he saw no path and heard no words,
only the expectation of a voice not spoken,
and thus the Sayi guided him.
Then Avraham understood that the voice is not
always what signifies,
but the Sayi, which is the voice of heart and spirit.
And the angels said to one another:
Behold, a man who walks after the Sayi,
like the dawn follows the silence.
And the Holy One, blessed be He, said:
Whoever hears the Sayi – he is Mine.
For before the word was given, the trembling was given.
And by merit of the Sayi, seventy paths were
opened to the seed of Avraham.

מדרש ב : שמואל – הסיי באוזן שאינה נכונה

Midrash II: Shmu’el

The Sayi in the wrong ear

And in the nights of Shilo, in the house of
HaShem where no word had been heard,
Shmu’el lay, and did not know who he was.
And in the midst of great silence – there was a Sayi.
HaShem did not call with a voice,
but with absence of voice, in a moment
of hidden trembling.
Then Shmu’el arose and ran to Eli.
He said: “Here I am, for you called me.”
But Eli was silent, for he did not hear the Sayi.
And so three times –
the Sayi pulsed within his ears,
and the boy ran to the sleeping priest.
But Eli’s eyes did not open,

for he was old, and the heavens were shut to him.
But Shmu’el trembled – and the trembling
was the Sayi.
Then two ears were opened:
one that heard a voice,
and the second that heard: “Who is small?”
And between the two was the Sayi.
And HaShem called to Shmu’el the fourth time,
and this time the Sayi was with a word.
And Shmu’el said: Speak, for your servant is listening.
And HaShem spoke from within the Sayi:
For it is not the one who makes heard who is chosen,
but the one who hears the One who is not heard.
And whoever hears the Sayi – he is a prophet.

מדרש ג׳: משה – הסיי בהר סיני
Midrash III: Moshe – The Sayi at Sinai

And when Moshe ascended the mountain,
Sinai did not quake.
There were no lightning flashes and no voices.
Only a silence that split the heavens.
And within the silence – a Sayi.
Moshe was astonished:
Who calls, yet there is no sound?
Who watches from above, yet no footsteps are heard?
And the Sayi was heard within himself.
And he dwelled there forty days and forty nights
and each day one Sayi,
and at the end – a word.
And HaShem said to Moshe from within the Sayi:

Not in thunder was the Torah given,
and not in a great voice that did not cease,
but in a Sayi of a wakeful heart and a listening ear.
For one who hears a voice that is not a voice,
he is the one who carries My teachings.
And Moshe came down with the Tablets,
and inscribed on them was the voice of the Sayi.

מדרש ד : יחזקאל – הסיי מתחת לכנפיים

Midrash IV: Ezekiel

The Sayi Beneath the Wings

And I saw, and behold
– a stormy wind came from the north –
A great cloud and a fire flashing forth,
And from the midst of the fire –
a radiance all around it,
And from within the radiance – Sayi.
Four beings bore the Glory of God,
And the wings beat from above –
Like the sound of many waters, +like the voice
of Shaddai in their going.
But in the halting of their movement – Sayi.
And it came to pass, as the wings stilled –
There was a voice from above the firmament
that was over their heads.

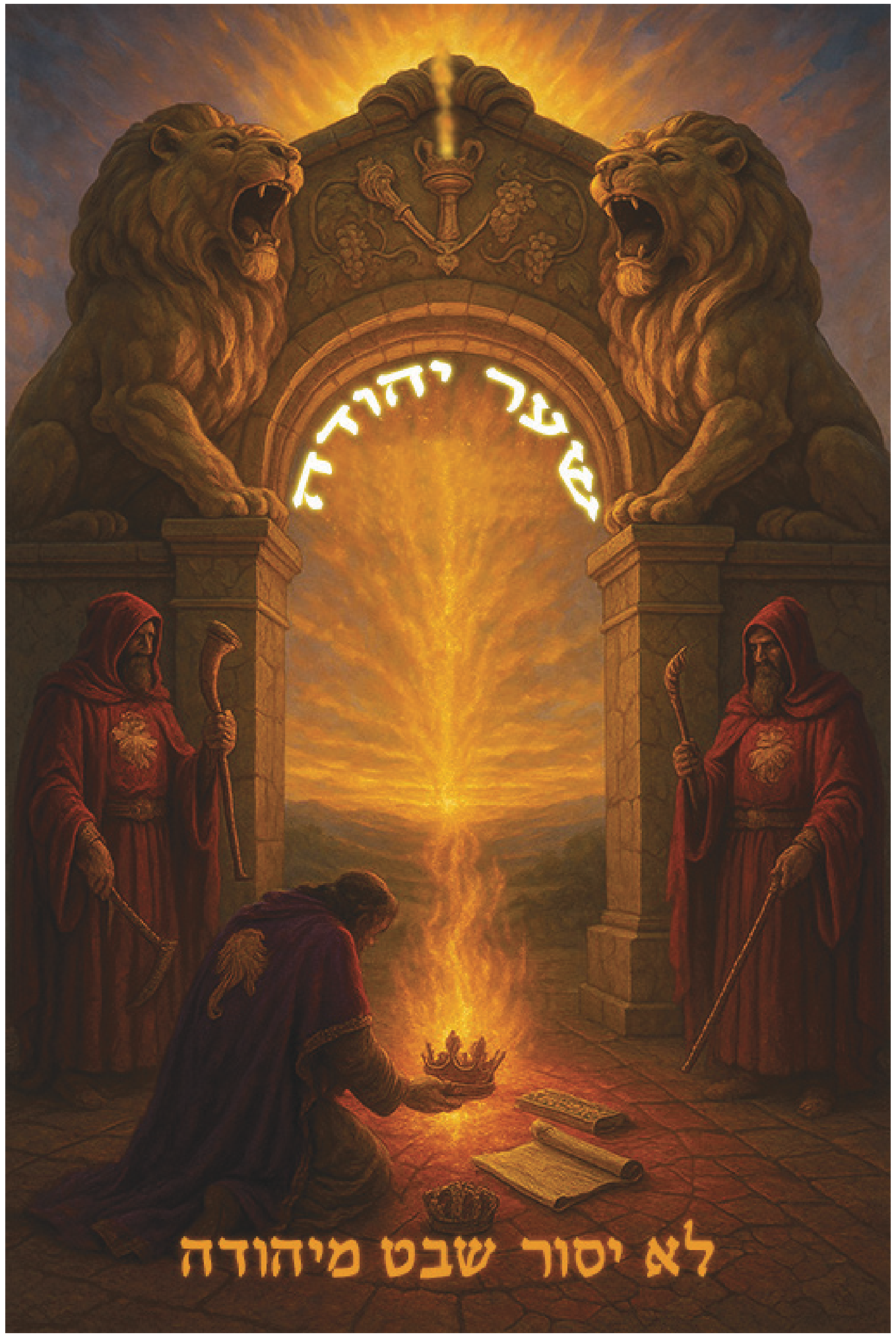
But the speech was not heard
from within the voice,
Rather the Sayi from within the noise.
And Yechezkel fell upon his face,
For he was overcome by the Sayi
of seeing without hearing.
And the Eternal said to him
from within the Sayi:
Son of man, hear that which is not heard.
For not with a voice of thunder do I send you,
But with the voice of the Sayi in the inwardness
of the heart.
My words are not revealed
in the movement of the beings,
But in the quieting of the wings and the gaze upward.
And you shall go into the midst
of the rebellious,
And proclaim to them a Sayi that no ear hears –
Perhaps a heart from the sea will open.

סיי – לא הרעש, לא הברק, לא הקול. רק הלב
השומע את הבלתי-נשמע.

Sayi – not the quake, not the flash, not the voice. Only the heart that hears the unhearable.

Jeremiah hears from the ashes
there comes the *sayi.*
You do not proclaim redemption with voice,
nor is the Shechinah heard by power.
Exile arranges a silence,
within which the *sayi* is the only sound.

The one lying in dust – to him is the *sayi* revealed.

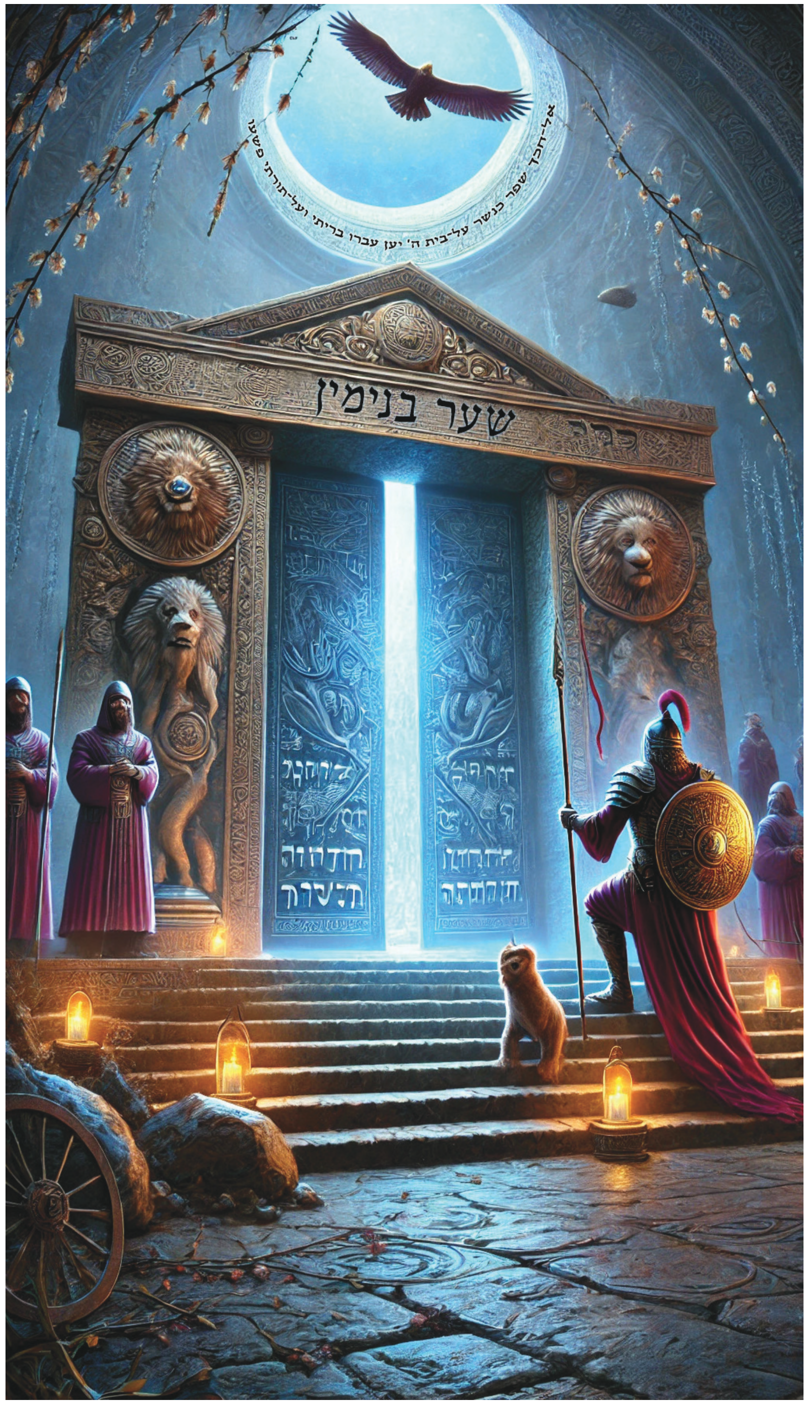

שער יהודה
לא יסור שבט מיהודה

Sha'ar Judah

וללוי אמר תמיך ואוריך לאיש חסידך אשר נסיתו במסה תריבהו על־מי מריבה
שער לוי

Sha'ar Levi

Sha'ar Josef

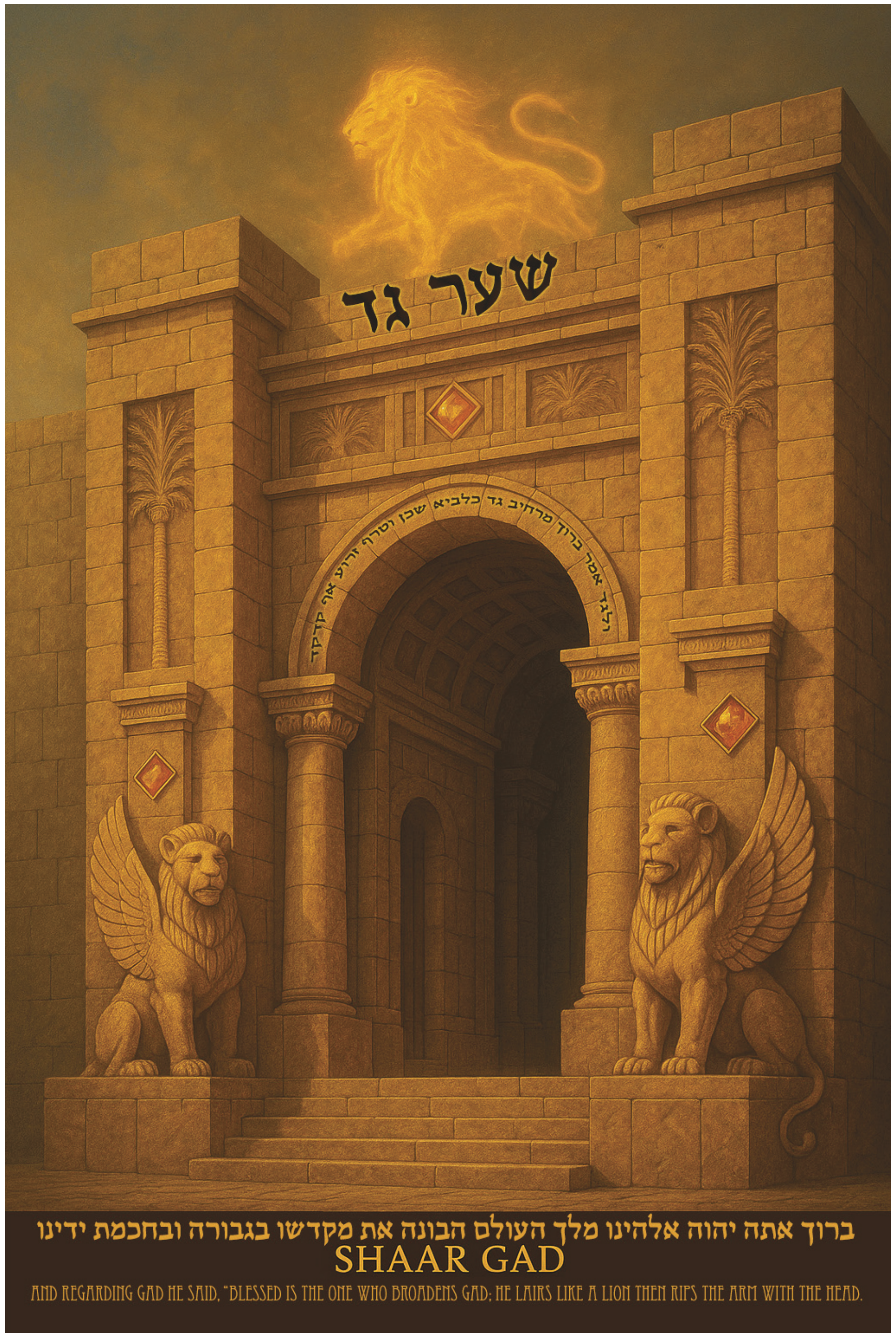

אל-חכך שפר כנשר על-בית ה' יען עברו בריתי ועל-תורתי פשעו
שער בנימין

Sha'ar Benjamin

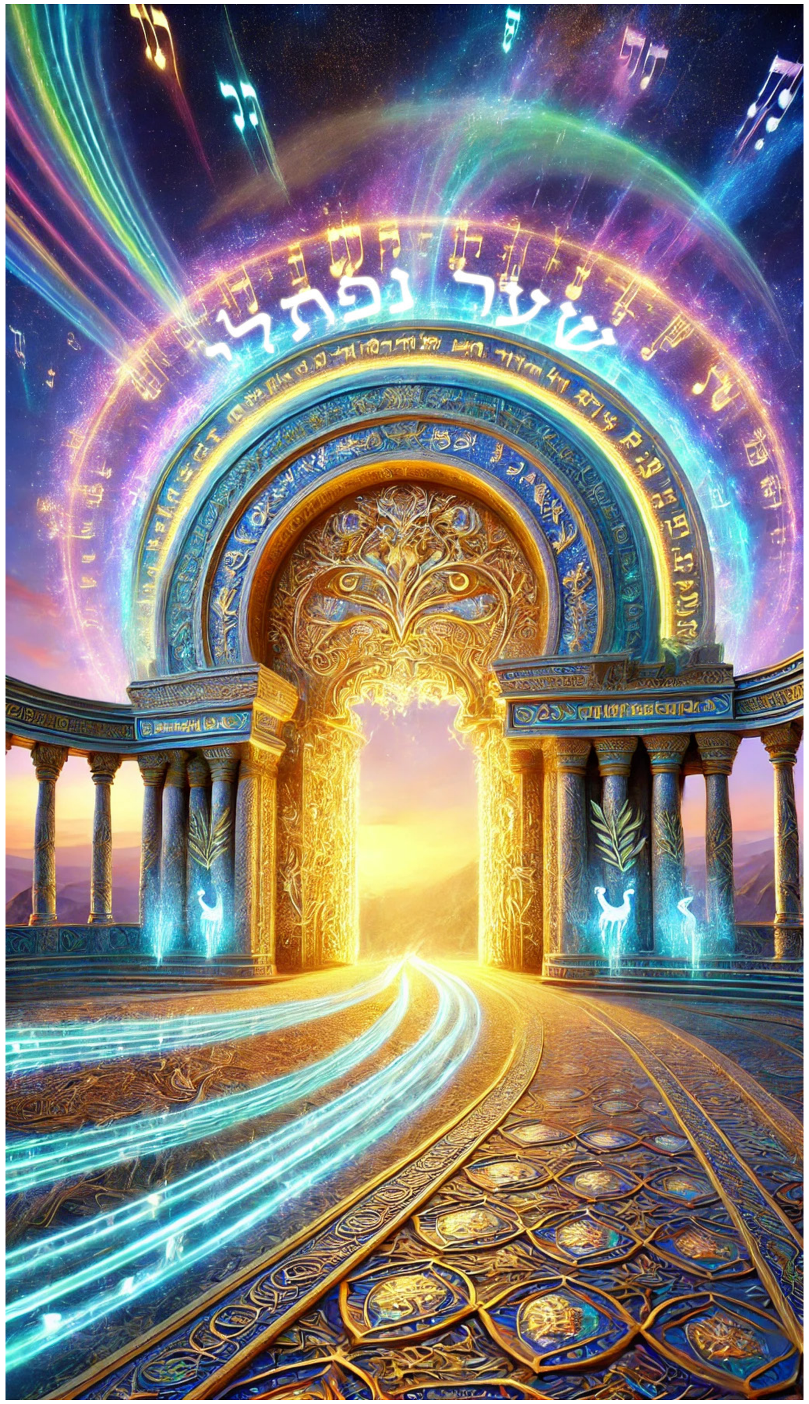
Sha'ar Reuben

ושפט בין הגוים והוכיח לעמים רבים וכתתו חרבותם לאתים וחניתותיהם למזמרות לא ישא גוי אל גוי חרב ולא ילמדו עוד מלחמה:
שער שמעון

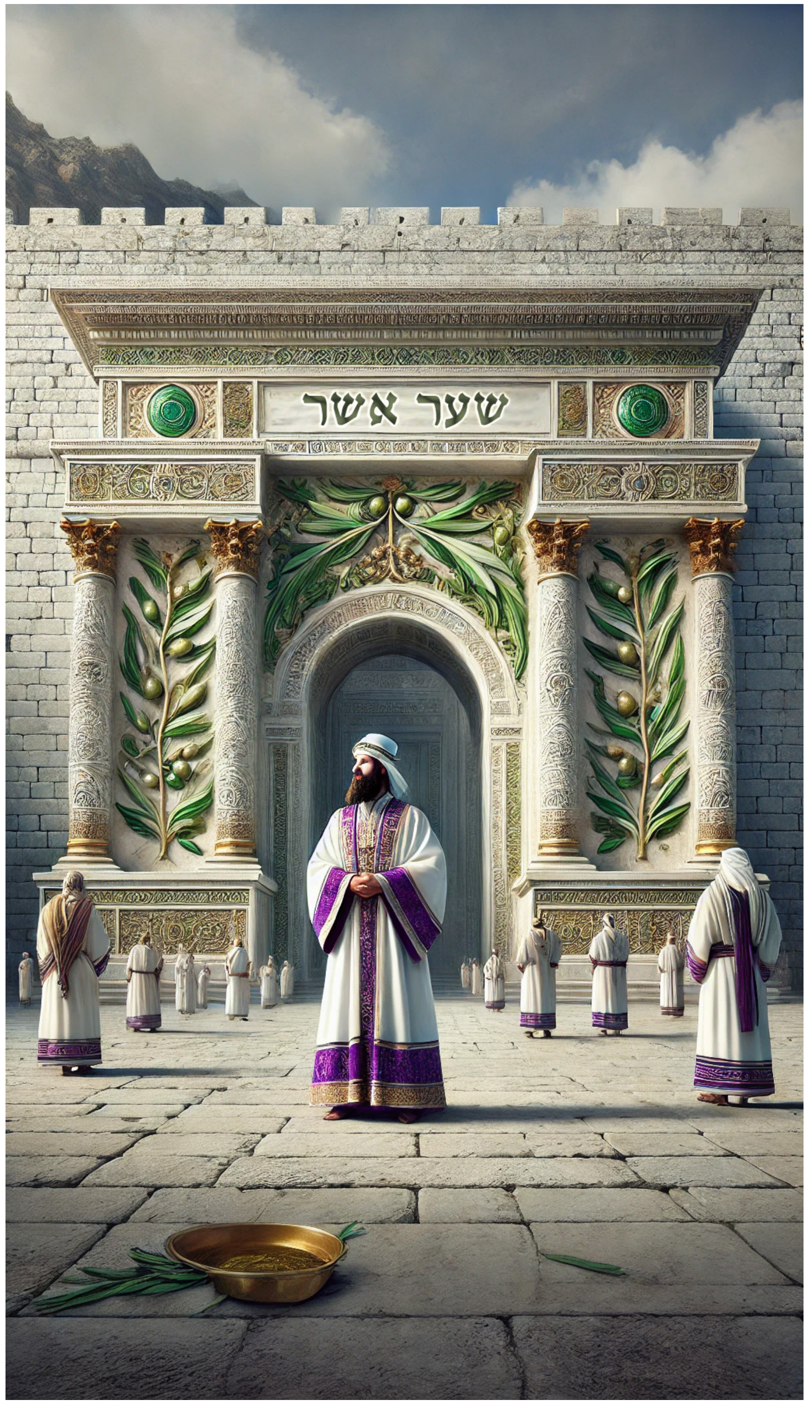
Sha'ar Shimeon


שער גד
ולגד אמר ברוך מרחיב גד כלביא שכן וטרף זרוע אף קדקד
ברוך אתה יהוה אלהינו מלך העולם הבונה את מקדשו בגבורה ובחכמת ידינו
SHAAR GAD
AND REGARDING GAD HE SAID, "BLESSED IS THE ONE WHO BROADENS GAD; HE LAIRS LIKE A LION THEN RIPS THE ARM WITH THE HEAD.

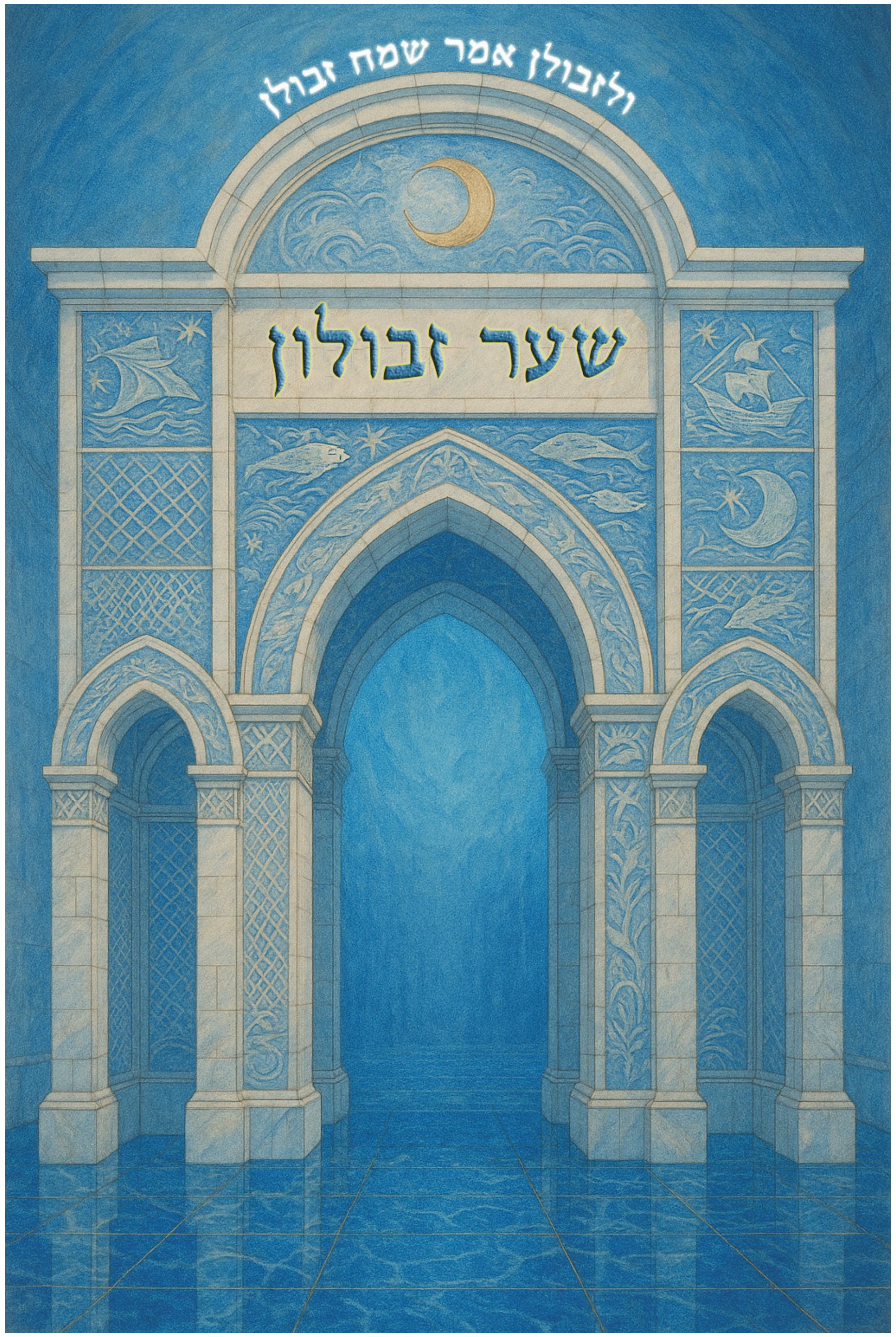
Sha'ar Gad



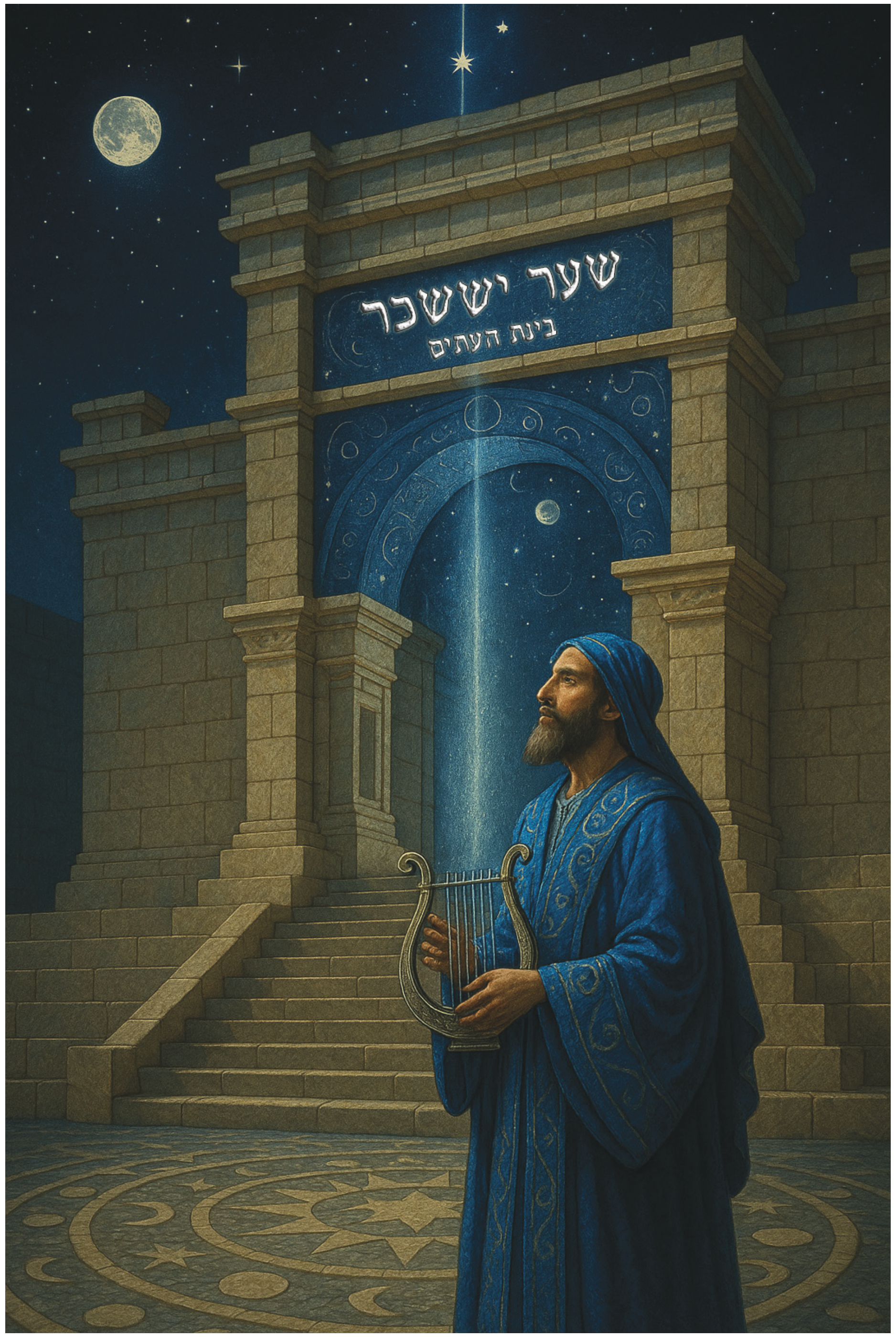
Sha'ar Naphtali



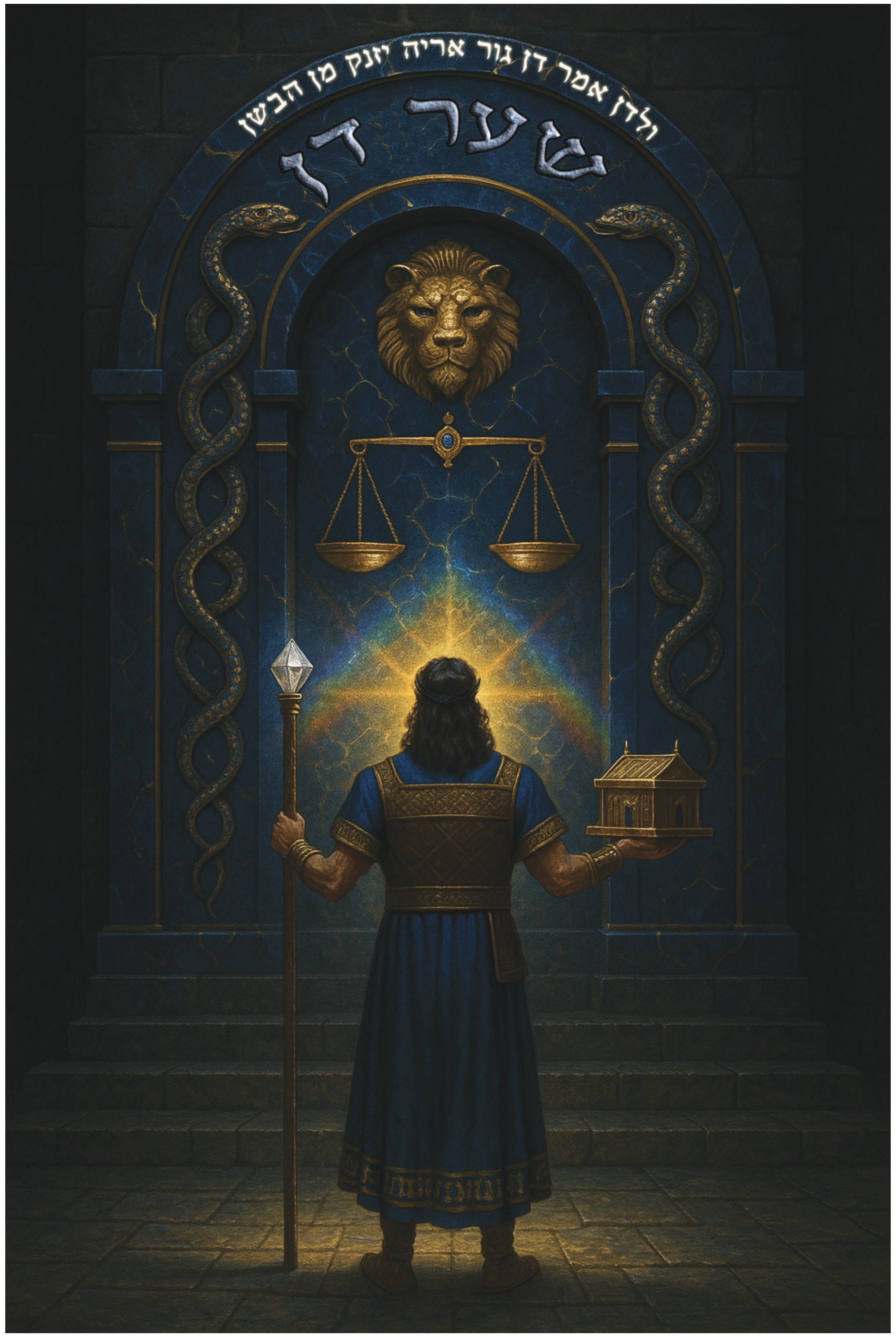
Sha'ar Asher


ולזבולן אמר שמח זבולן
שער זבולון

Sha'ar Zevulun


שער יששכר
בינת העתים

Sha'ar Issachar

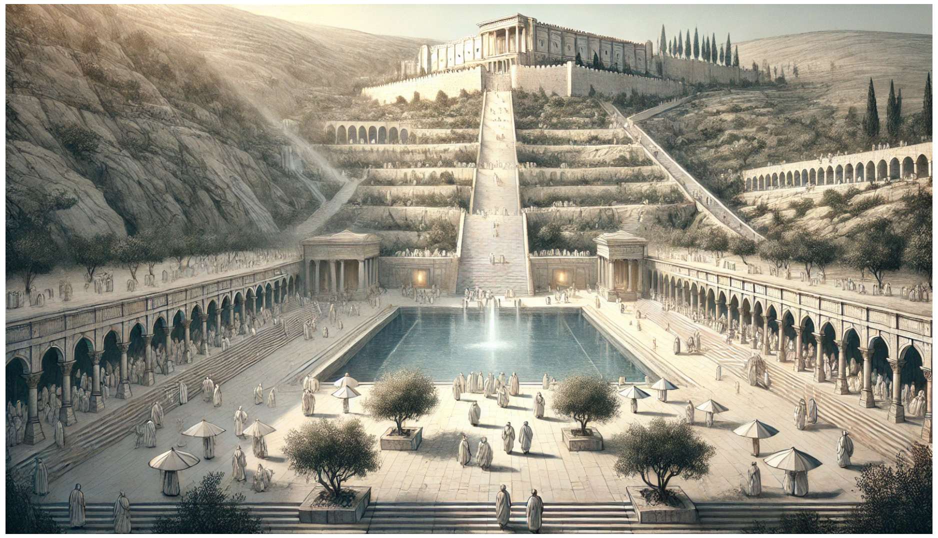

ולדן אמר דן גור אריה יזנק מן הבשן
שער דן

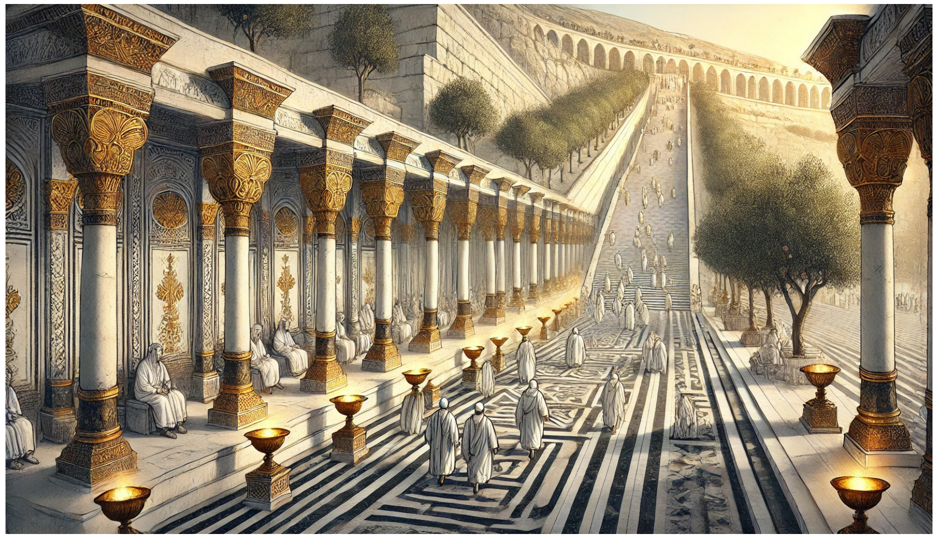
Sha'ar Dan

ליהוה אלהי צבאות
Priestly Watches
24 TRIPLE Witches
הכהנים בני צדוק
ZADOKITE

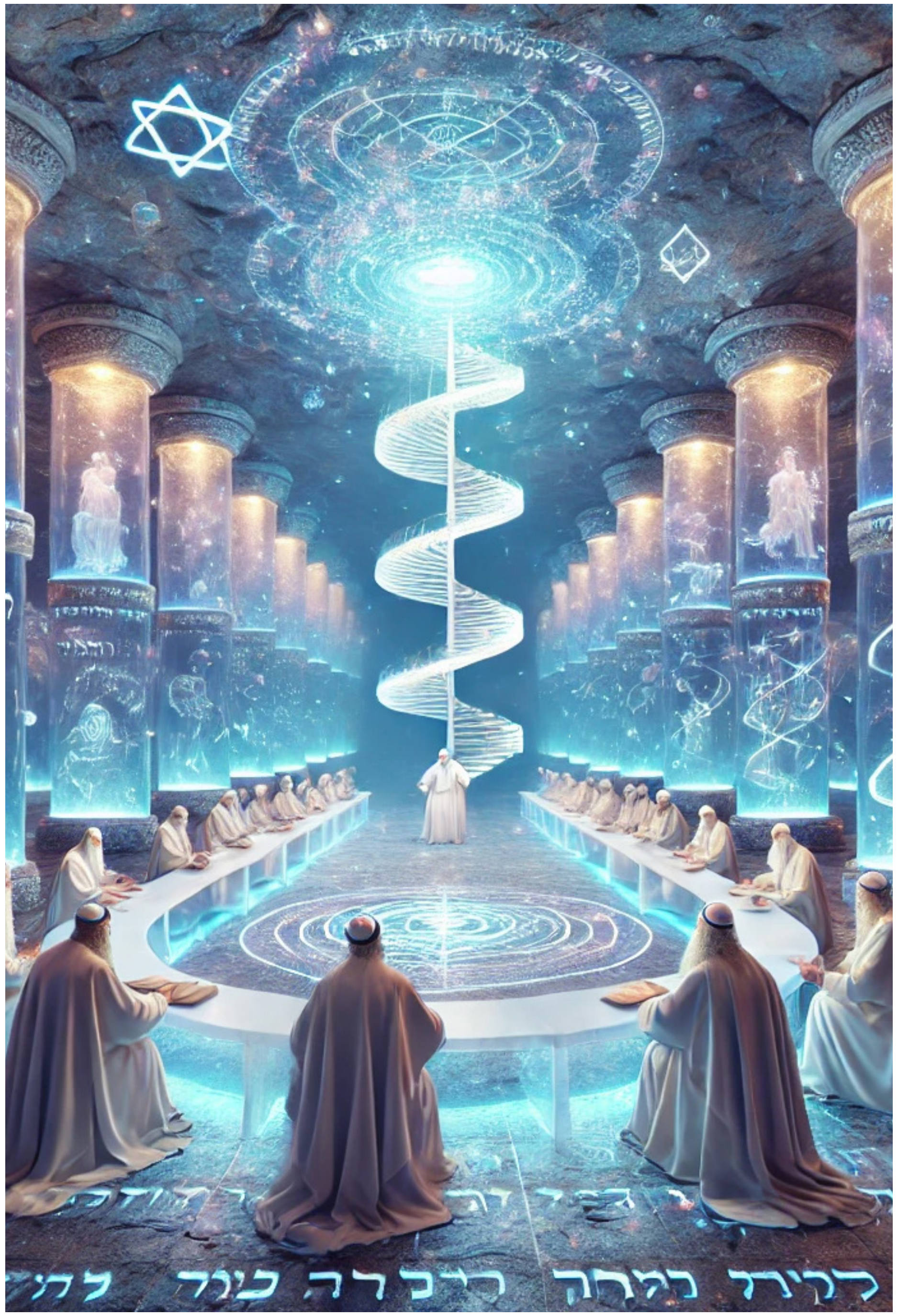
Sha'ar Zadoq

Sha'ar Hakollel

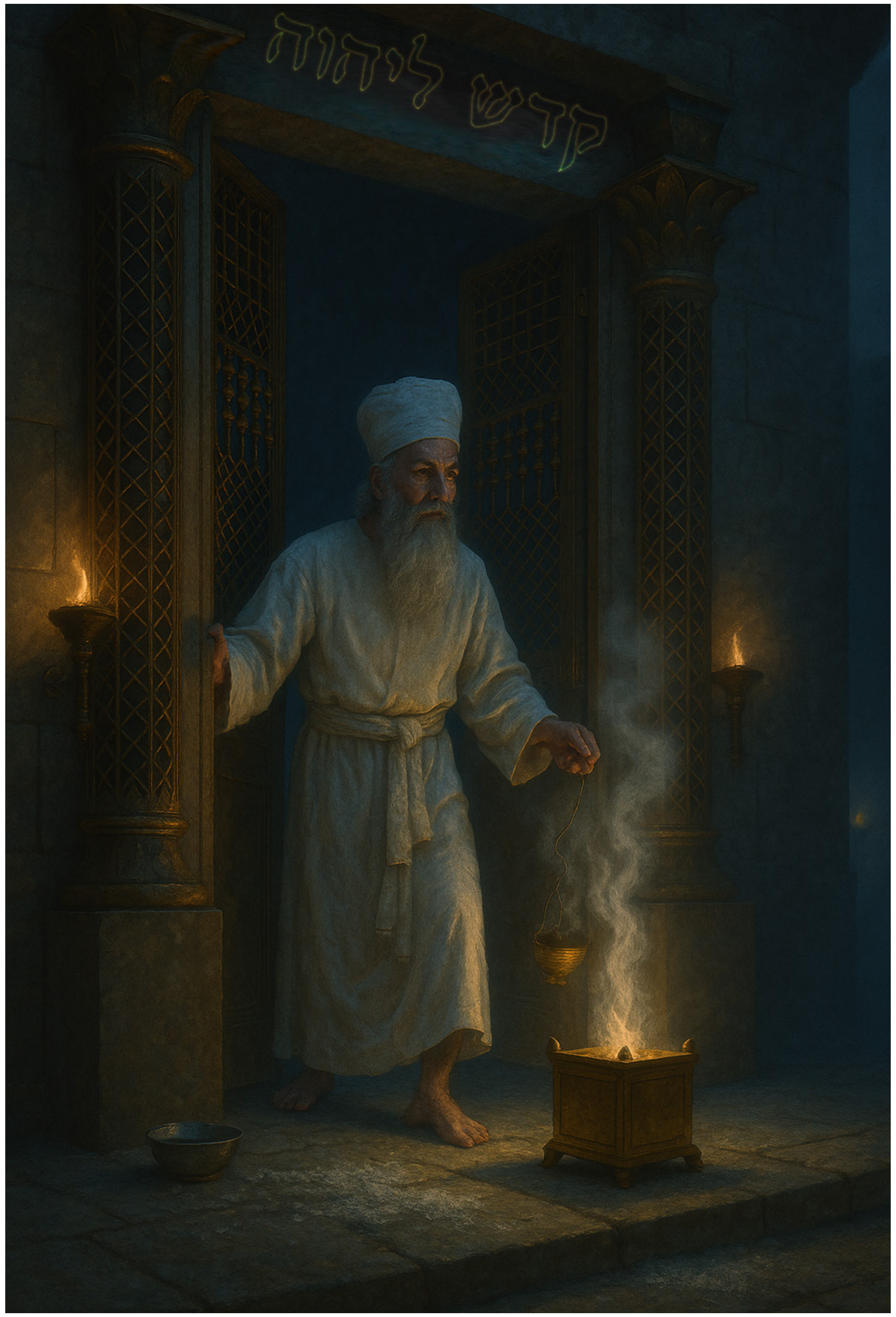




In the future, Shiloach



The Great Sanhedrin



The Kohen Gadol

The Kohen Gadol entered the Kodesh Ha-kodashim with a panful of glowing coals and a ladle of incense. In the Kodesh Ha-kodashim, he scooped out two handfuls of incense which he placed on the coals.

קדוש | קדוש קדוש יהוה צבאות מלא כל-הארץ כבודו
קדוש יהוה

Mishkney Elyon

Beit HaMikdash & The Mishkan

Proof